A SERMON

PREACHED

at OWBVRNE

IN

BVCKINGHAMSHIRE

AT

The Funerall of the Right Worshipfull, and truly Religious Gentlewoman,

Mris MARGARET ELMES,

On the twenty-seaventh of *July*. 1641.

By

GEORGE BVRCHER Batchlour of *Divinity*.

REVEL. 2. 20.

Be thou faithfull unto death, and I will give thee a Crowne of Life.

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BIBLIOTHECA·BODLEIANA

TO THE HONOURABLE AND TRVLY VERTVOVS Mris IANE GOODWIN

Wife to the Right Worſhipfull ARTHUR GOODWIN *Eſq.*

Worthy Miſtris,

KNOW it is an unwelcome meſſage to be the Herauld of ill newes. Such tidings are like the Amalekites *to* David; *or* Jonah's *Sermon to the* Ninivites *adminiſtring nothing but*

ſorrow. But when withall I apprehend your goodneſſe and wiſdome, how it can make the beſt uſe of the loſſe of your neareſt friends, I am the more emboldened to preſent theſe unwelcome and unworthy lines to your kind acceptance. It is an unalterable law like that of the Medes and Perſians. ſooner or later we all haſten to the ſame end. *Mans dayes are numbred, his period of time appointed, and his bound he cannot paſſe.* David *and* Jonathan *muſt part*, Jacob *and* Rachell *muſt be ſeparated*, *and though* Ruth *and* Naomi *be never ſo endeered friends*, *yet death will divide them.* All fleſh is graſſe, and all the glory of man as the flower of the field. The graſſe withereth, the flower fadeth, *and ſo muſt the rareſt pieces of nature returne to duſt. It's true, you have loſt a moſt loving ſiſter in law, the Church a gracious Saint, the poore a deare friend: yet muſt all reſt contented ſeeing it is by the determinate hand of God. It had been a great happineſſe that ſo glorious a ſtarre might have longer ſhined (if God had ſo pleaſed) in the Orbe where once ſhee gave ſuch a comely luſtre. But ſeeing now we are de-*

Serius aut citius metam properamus ad unam.

pinion, and the rather for her ſake whoſe goodneſſe yet ſparkles in your eyes. And the Image of whoſe vertues is in this little Codicill repreſented to you; ſo ſhall you oblige me who am

Your moſt humble

Servant

GEOR. BURCHES.

priued of her light, I meane that comfort and ſweet ſociety which was enjoyed in her preſence, we muſt reſt contented, and labour to ſee the hand of God in it; whoſe will is the rule of his actions, and is therefore pleaſed to adde one member unto the head to liue for ever with himſelfe. As thoſe that would inhabit the land of Canaan, *were to wade through the banks and ſtreames of the riuer* Jordan *with* Joſuah. *So they that will arriue at that* Canaan *which is aboue muſt wade firſt through the riuer* Lethe *here with their guide and forerunner* Jeſus. *Let it therefore comfort you that ſhe is with her Sauiour, and now nothing remaines but her vertues as liuely monuments of her eternall worth. In which Catalogue I will mention but one, which was her* Humility, *rarely to be found in perſons of her ranck. Her goodneſſe hauing learned that this grace is the firſt, ſecond, and third ſtayre of true Chriſtian nobility. By this ſhe hath now aſcended to happineſſe. For the high and lofty one (as the Prophet ſpeakes,) that inhabiteth eternity, delighting to reſide in an humble ſoule, hath eternized her worth; and therefore would*

Humilitas virtus Chriſtianorum 12, 22, 32. Aug. Epiſt.

ſuffer her no longer to dwell in ſo unworthy a countrey, but thinking her more fit for a greater honour, and a better place hath crowned her in his owne kingdome. May it pleaſe you therefore to give leave to publiſh to the world under the Convoy of your worthy name, this meane, but faithfull teſtimony of my dutifull affection and unfeigned eſtimation of thoſe ſaving graces, which (I am perſwaded) were lodged in her noble Breſt. This is the firſt time that ever I ſet to ſea in this publick manner, that ever my name came into the Printers ſtocks. And had it not been out of conſcience of my thankfullneſſe to my bleſſed friend of ever-deare memory, rather to enliven her worth then to ſpread my owne. I would ſtill have kept my owne private way, and never have rode in the common duſt. But ſo abounding was her goodneſſe, that I could not reſt contented to bury her fame in my owne breſt, but muſt endeavour to erect a monument of her in paper to all the world. And firſt to you moſt vertuous Mris, whom I humbly crave to lodge theſe poore endeavours in your good o-

pinion

2. Tim. 4. 7, 8.

7. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*
8. *Henceforth there is laid up for me a crowne of righteouſneſſe.*

TO omit the context which is obvious to them that will but read the precedent verſes. Herein is comprized and commended to our conſideration, the happy conſequence and good ſucceſſe which will follow upon the painefull endeavours the faithful undergoe in their ſpiritual warfare. Howſoever in contending for earthly things, it oftentimes falls out that ſome beat the buſh and others catch the Birds, ſome break the bone and others eat the marrow: in a word ſome take the paines and others

attaine the prize. Yet in the christian combat and spirituall conflict betwixt the sonnes and servants of God it is not so; for be they endurers of the sweat they shall be enjoyers of the sweet; God out of his mercy hath promised, and out of his truth will see performed, that they shall be sure to enjoy an ample and glorious reward. For when the thread of their dayes is spunne, and their soules brought to a joyfull catastrophe, then shall they inherit what here is promised *a Crowne of righteousnesse*. Which makes them with *S. Paul* to conclude with this heavenly expression, *I have fought &c.*

Which text I find expresst by two severall Metaphors.

The former drawne from Fighters, the latter from Runners.

In the former is implyed,

1. The souldiers who are to fight, the faithfull, intimated in the expression of *S. Paul*, *I have fought.*
2. Their weapons, which though all be not expressed yet is the chief one mentioned, which is the shield of faith, *I have kept the faith.*
3. Their valour, they are not faint-hearted but stand to their colours till they finish their course.
4. The prize which they obtaine by fighting, and that is no lesse then *a Crowne of righteousnesse.*

In the latter is set forth,

1. the runners, intimated in this particle I, the faithfull,

2ly. Their race, which is the true profeſſion of the faith.

3ly. Their round or continuance of it, they are neither fainting nor breathles, but goe on ſtoutly till they have finiſhed their courſe.

Laſtly, the reward they obtaine by running, which is encouragement enough for their conſtancy, *a Crowne of righteouſneſſe.*

All which particulars let us ſumme up into three maine concluſions worthy our beſt conſideration.

1. Faithfull men are military men.
2. As they are military ſo they are mortall.
3. If they fight couragiouſly their endeavours ſhall not be fruſtrated but amply rewarded, they ſhall receive *a Crowne of righteouſneſſe.*

To begin with the firſt, faithfull men are military men. Thus did the wreſtling of *Iſrael* prefigure, which makes *S. Paul* oft-times to give it in charge to *ſtand faſt* like valiant ſouldiers, and *quit our ſelves like men and be ſtrong*. As the *Iſraelites* fought many a dreadfull battaile and encountred with the great *Anakims* before they could ſet foot in *Canaan*. So thoſe which are the true *Iſrael* of God are ſtill up in armes, and in danger of many a dreadfull and dolefull skirmiſh, whiles they are marching forwards towards that *Canaan* which is above. Hence not unfitly that ſaying of holy *Iob* may bee applyed in this place: The life of man is a warfare upon earth. Put the caſe there were a man that had ſome great reward propoſed unto him, but with this con- 1. Cor. 16. 13.

dition: That first he must subdue some tyrants, overthrow some monster, or vanquish some huge and hideous Gyant. As we read of *Theseus*, and as the Poets doe relate of *Hercules*, could not these otherwise be attained unto, then by some conflict or bloody combat. *Mutato nomine de te fabula narratur.* Change but the name, this is true of every faithfull christian. God in heaven hath proposed a reward to him though resident upon earth, in attaining whereunto hee hath most puissant and powerfull enemies to encounter with, most direfull and dreadfull monsters which are up in armes and daily adde battaile to him. So tyrannicall are they, that without intermission they labour to captivate him, and bring him from blessed freedom to slavish & hellish thraldom. The champions in which combat we meet with, are chiefly these three. The *flesh*, the *world*, the *devill*, which have entred into league and joyned their forces together that like a threefold cord they cannot easily be broken. The *flesh* like an inbred and domestick enimy is alwaies swelling, and rebellious against the spirit, striving and strugling for soveraignty and superiority. This great *Goliah* doth still bid battaile to little *David*. Alwayes fighting against the spirit, and never fayling to oppose it as appeares by the words of *S. Paul. Gal.* 5. 17. *The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other.* The truth hereof the Apostle finding dayly by experience in himselfe breakes forth into this patheticall Epiphonema. *O*

Gal. 5. 17.

wretched

wretched man that I am, who ſhall deliver me from this body of death. In ſubdueing whereof there is ſo much the harder fight, by how much the more danger it is to encounter with a familiar, then an open enemy. The *world* doth challenge a chriſtian into the open field, ſometime by violence as by croſſes and perſecution, by open actions and evill ſpeeches: and ſometimes by deceitfull pollicies, *Iudas-like* pretending kiſſes when ſhe propounds deſtruction; under her alluring pleaſures ſhe ſhrowdes her deadly poyſon. Like another *Eve* alwaies egging, like another *Dalilah* alwayes tempting, and by her Syrene ſweet notes of profits, and of pleaſures, labours to drown the ſoule in the full ſea of perdition. The *devill* is no leſſe ready to aſſay and aſſault him; *For he goes about* (as *S. Peter* ſpeaks) *like a roaring Lyon ſeking whom he may devoure.* Who as he would not ſuffer our Saviour to bee at reſt, but did ſet upon him the 1, 2, and 3. time. No more will hee permit thoſe, who are members of that body whereof Chriſt is the head, who are branches of that vine whereof Chriſt is the root, who are ſheep of that ſheepfold whereof Chriſt is the ſheapheard; in a word, who are ſubjects of that kingdome whereof Chriſt Ieſus is the king to be in quiet; but rather then hee ſhall bee free from encounters; *Proteus-like*, he will by changing himſelfe into many ſhapes, and turning himſelfe into an Angell of light, give them cauſe continually to looke and to lay about them. As Chriſt was, ſo muſt we be in this world. No ſooner was he conſecrated

1. Pet. 5. 8.

Luke 4. 13.

by his solemne Baptisme to the work of a Mediator, but presently was assaulted by the tempter. And no sooner doth any one give up his name to Christ and breake forth out of that hellish power under which He was kept; but forthwith *Pharoah* and his hosts, Satan and his confederates pursue him with deadly fury, and powre forth floods of malice and rage against him. Hell and death are at truce with wicked men; there is a covenant and an agreement betwixt them, Satan holds his possession in peace; but when a stronger then hee commeth and overcommeth from that time there is implacable venome and hostility against such a soule. The power and policy of that grand enemy the divell, the lusts and vanity, the frownes and flattery of this sinfull world: in a word, the affections, inclinations, and deceits of our fleshly hearts, will ever ply the soule of a christian and force it to perpetuall combats. It was not therefore without good cause that S. *Paul Ephes. 6. 10.* did *classicum canere* strike up an Alarm unto his battaile, wishing the *Ephesians* and in them all the faithfull, to *bee strong in the Lord and in the power of his might, to put on the whole armour of God*, to gird our loynes with verity, to have on the brest-plate of righteousnesse, to be shodde with the preparation of the Gospell of peace, to take up the shield of faith the helmet of salvation, and the sword of the spirit which is the word of God. Thereby plainly giving us to understand that a christian is still in danger, ready to enter into lists and to descend into the combat.

Nunquam bella bonis nunquam dissidia cessant. Et quæ cum certet mens pia semper habet. Prosper.

Eph. 6. 10.

Vse 1.

ſe 1. The conſideration whereof may ſerve in the 1. place to diſcountenance that fond conceit of wicked men: who think it an eaſy matter to be a ſound and faithfull chriſtian. *They lye downe in their beds of Ivory, they drinke wine in bowles, they eat of the lambs of the flock and the calves of the ſtall* (as the ſcripture ſpeaks) they ſuffer themſelves to be lull'd in the lap, and muzzled in the boſome of all carnall delights, without any ſtriving or ſtrugling againſt theſe profeſſed enemies of God and goodneſſe. Nay by ruſhling into uncleanneſſe, and laying of the reines looſe into all manner of prophaneſſe: they give plaine evividence both to God and man, that they have entred pay, are reckoned amongſt the ſouldiers, and fight under the banner of ſinne and Satan. And yet notwithſtanding they are as good chriſtians and as ſound profeſſours as the beſt. But alas! alas! theſe men put themſelves into a fooles paradiſe, they are not as they thinke they are, for then they would not be at league with ſinne, but in armes againſt it. Nay on the contrary they rather ſhew themſelves, to become true traytors, to God and to themſelves, who in the midſt of ſuch grand-enemies, (as the fleſh, the *world*, and the *devill*) have ſuch peace without contending, ſuch truce without oppoſing ſo quiet and calme a league without all manner of reſiſtance. Marvel not then ye monſters of ſinne though ſometimes ye ſee poore chriſtians looke with a ſad countenance, or ſorrowfull carriage. It is not an eaſy task to give Satan the foyle: his darts are fiery conſume-

ing

ing the ſpirits. How is it poſſible on a ſudden to make havocke of a mans naturall corruption? or to deſtroy that life of ſinne which for ſo long continuance hath had being in our ſoules? Delude not then your ſelves any longer in crying peace, for you ſee chriſtians are fighters. And they that will be warriers in Chriſts camp, ſhall have dreadfull dreames, fearefull viſions, troubles without, terrors within, and now and then the Arrowes of the Almighty to ſtick into and drink up their ſpirits. Acquaint thy ſelfe with *Iob*, demand of *David* what wounds they received in this warfare, and what it is to be a faithfull ſouldier, ſuch can tell thee. Yet if thou wouldſt know by experience, leave off thy wicked aſſociates, change the courſe of thy lewd life, and fight the battailes of thy God, and then thou ſhalt finde thy thoughts to bee many; thy heart heavy, thy griefe great and thy feare terrible.

Uſe. 2. This may ſerve in the ſecond place to comfort the godly who have bickerings with the fleſh, skirmiſhes with the world, and alwayes warre with the devill: yea the very bitterneſſe of aſſaults encountering with them let them not be daunted or diſmay'd; for this is no other thing then that which is incident unto the profeſſion of thoſe that fight under the colours of Chriſt. Doth the fleſh entice thee, the world allure thee, the devill tempt thee, yea & his inſtruments moleſt thee. Let this then refreſh thee that it is no other evill then which did befall the deareſt of Gods children. The caſe is common

with

with them. For when the ſtrong man keeps the houſe all is at peace at home, but goe about to diſpoſſeſſe him then will hee rage and teare. If *Nehemiah* begins to repayre the walls of *Ieruſalem*, *Sanballet* ſhall oppoſe him; *Paul* to preach the Goſpell, his owne countrey-men will perſecute him. Satan when his kingdom ſhakes will rouze up himſelf, arm all his Agents to act their parts leaſt *Babell* be confounded and overturned. Let not theſe things ſeem ſtrange to thee, for no combat, no chriſtian. When the devill doth aſſault thee, the body of corruption lyes heavy upon thee, and death with his many Ghoſtly forms terrifies thee, then conclude thou either art or ſhalt be a right reſolute heavenly warriour: For theſe are foes to all them that fight for the Lord or the land of life.

Uſe. 3. Seeing that faithfull men are military men: let us then in the laſt place labour to ſtand upon our guard: like traine-ſouldiers let our armour be alwayes in readines; for the place wherein we are (which is the Church) is militant, our calling Military, not one minute can pleade a priviledge fom an encounter. If the caſe were thus with our bodies that we were ſtill in danger to be ſet upon by our enemy, and knew not when he would fall upon us we would bee carefull to bee well provided. Thus is it with our ſoules; and therefore by how much the more excellent the one is then the other, & by how much the more puiſſant and powerfull the ſpirituall enemy is then the corporal, by ſo much the nigher it

concerne us to ſtand upon our guard. Now that wee may quit our ſelves like heavenly warriours; let us have theſe fowre weapons alwayes in readineſſe.

Firſt knowledge; this is like unto *Sampſons* eyes who for the want of them could not find the pillars of the houſe: no more can we the principles of faith unleſſe knowledge guide us. For without this weele oft foyle our friends, when wee ſhould wound our foes, and range beyond our rankes, when we ſhould keep within our files. Thus it was with *Paul* before he did receive Chriſts preſſe-mony, through ignorance he made havock of the Church of God, and *Peter* on the ſame ground did promiſe what he was not able to performe. Without knowledge the mind is not good, and blind men are not fit to fight, except under the Prince of darkneſſe, and therefore we muſt labour in the firſt place to bee arm'd with knowledge.

2ly Courage, what heroicall ſpirit hath that man need to have who is to wraſtle with principalities and powers, with an heavy burden of ſinne and ſtrong body of corruption, he had not need to be a puleing babe, affrighted with the power of his adverſaries. But as litle *David* was not diſmay'd either at the threats of his enemy that great Giant at *Gath*, or the greatneſſe of his lookes, or the ſtrength of his hands, but did with the greateſt valour overcome him, ſo muſt we doe, arme our ſelves againſt Satans forces not flying back when he ſeeks to aſſault us, but meet him moſt ſtoutly, oppoſing courageouſly

giouſly both his power and policy, untill we have wonne the victory, who otherwiſe would have prevayled had we not been armed with courage.

3ly. Love; This weapon will ſtirre up our ſpirits, and adde life unto all our actions, when wee our ſelves grow feeble and weake; the Apoſtle tells us it is of a laſting nature, that when all other weapons fayle, yet this will endure. Let Satan be enraged never ſo much againſt us, and raiſe up his inſtruments to moleſt and hurt us; yet love will make us ſtand to our ground, reſiſt unto blood. And though death it ſelfe ſuppriſe us as the ſtrongeſt dart, yet love to our captaine the Lord Ieſus hath taken away her ſting, ſo that our enemies cannot mortally wound us: they may only bruiſe us in the heele they ſhall never breake our heads, nor give us a deadly ſtroke.

4ly. Power; The Prophet *David* being an old ſouldier prayes for it. *Pſalm.* 51. 2. *S. Paul* a worthy warriour often commends it. *Eph.* 6. 10. A chriſtian ſhould bee like that *Leviathan Iob* ſpeakes of, Iob. 41. his heart firme as ſtone, his bones as braſſe, hee accounts Iron as ſtraw, and eſteemeth ſteele as ſtubble, no arrow can make him flee, nor ſpeare turne him from the battayle. Want of power makes us a prey to our enemies: and then wee are moſt in danger to looſe the field when wee are not able to fight; Let us be armed therefore with power. Hee that hath knowledge without power is like a ſouldier that hath his eyes but wants his armes. He that hath knowledge, and power, is like a ſouldier that hath

his eyes and armes but without courage wants his heart. He that hath knowledge, power, and courage, is like a ſouldier, that hath his eyes, his armes, his heart; yet without love he lacks his lims. For power can warre, but without courage dares not; power, courage can, and dare, but without love will not; power, courage, love, can, dare, and will, yet if knowledge direct not, there will be no good event in the combat. Wherefore get knowledge that will direct thee, get courage that will embolden thee, get love that will conſtraine thee, get power that will enable thee. For he that wants any of theſe ſhall never bee crowned, except with ſhame and endleſſe confuſion. Arme then thy ſelfe with theſe be valiant till thou beeſt victorious, ſo that in the concluſion of thy dayes thou mayſt confeſſe here with *S. Paul I have fought a good fight* &c.

And ſo I have done with mans Military condition wherein you have ſeen how hee becomes a fighter. I am now to ſpeake of the laſt act or part which he playes on the ſtage of this world. The finiſhing of his courſe. Hence I collected that.

Doct. 2d. As his condition is military ſo is it mortall.

God puts an end to all his encounters; ſo that his life is nothing elſe but a marching to death. As ſoon as wee be borne wee begin to draw to an end, as if the whole ſcope of our deſires were to haſten to the grave. The cleareſt day is covered by the clouds of the night, the longeſt ſentence muſt have it's period,

and

and there is no life on earth but hath it's death. As if death were the marke which the vanity of humane endeavours runs at. All men, yea all inferiour things are freed by an end. And as the Philosopher answered the newes of his sons death; *Scio me genuisse mortalem*, I have gotten a man that is mortall. So God the Father may say of every man living, *Scio me creâsse mortalem*. I have made man that hath made himselfe mortall. Hence is that saying of an ancient setting forth mans frayle estate, *By birth a man is borne greene in his flesh, by youth he is white in his blossome, by death hee is withered in the dust.* It is a law enacted by the king of heaven; *Statutum est omnibus semel mori.* It is appointed for all once to dye. It is appointed, and that by him whose decrees are like those of the *Medes* and *Persians* which cannot be altered. Death like the fisher-man encloses all kinde of fish in his net, old and young, good and bad, small and great. All is catch'd by death. Which thing the Poets insinuate in the fable of *Death*, and *Cupid* who lodging at a time both in one Inne enterchanged each others arrowes, and so from that time to this it comes to passe that old men dote and yong men dye. If they that have brought us into the world are gone out of it before us, wee may conclude our own following. There is not one in the whole cluster of man-kinde but *eodem modo & nodo vinctus & victus*, is lyable to the common and equall law of death. Mans body so well as Ice expounds that ridle. The mother begets the daughter.

Per nativitatem vivet in carne, per juventutem candescit in flore, per mortem aret in pulvere. Greg.

Gignit filia matrem.

Duſt begets the body, and the body begets duſt. Our life is like a game at cheſſe wherein men ſupply different places, one is a king, another a Queene, another a Biſhop, another a Knight, another a pawn, but when the game is ended, and they ſhuffled into one bagge all is alike. So death makes no diſtinction betwixt Prince and people, Soveraign and ſubjects, the robes of the one ſo well as the ragges of the other ſhall not eſcape her ruine. When *Alcibiades* brags of his lands *Socrates* reaches him a Map, bids him demonſtrate where they lye. Alas he could not find, nor ſcarce diſcerne *Athens* it ſelfe, it was ſo ſmall a point in reſpect of the world. The duſt of mighty *Hercules* can ſcarce fill a pitcher. The Philoſopher ſaid of *Alexander*, yeſterday the world did not content him, now ten cubits can containe him. It's worthy our conſideration that had we as much land as ever the devill ſhewed Chriſt, yet wee can call no more ours but the grave. This is the eſtate of the beſt that when they have devoured the moſt delicate creatures, the wormes ſhall devoure them. A fat corps is but a fat ſupper for the wormes. It is neither birth nor bravery, riches nor royalty, that can ſtop us from finiſhing of our courſe or runing of our race untill all be concluded by death.

Ecce vix totam Hercules implerit urnam.

Vſe 1. Seeing wee are mortall, let this then inſtruct us to reflect upon our ſelves. It is the folly of miſerable man to be too much unmindful of the day of death. And indeed the faſhion of ſecure wretches when they have been forgetfull of any thing to ſay they

they thought no more of it then of the day of their death. Intimating hereby however they think of other things, yet the thoughts of death are farre from them. Theſe are not apprehenſive of their common condition, hence unawares they are ſupprized and ſent packing to hell in the midſt of their wretched ſecurity. Oh conſider this you that are unmindfull of your end, putting far from you the evill day the time of your diſſolution. Remember that as the tree falls ſo it lyes, as death leaves thee ſo ſhall judgement finde thee. As thou ſoweſt here ſo thou muſt reap hereafter. If thou haſt been a ſwearer, a curſer, a prophane wretch; look for ſuch a crop as this ſeed will bring forth, which without repentance is no leſſe then everlaſting horrour with devills and damned ſpirits in a lake that burnes with fire and brimſtone. Bee then counſelled forthwith to bee mindfull of thy end. And for thy better proceeding conſider theſe motives.

1. The uncertainty of it; we ſee by dayly experience though ſtrong bodies may perhaps hold out many fits unexpectedly they are forced to yeild to the neceſſity of nature. Our bodies are made of elements, weak and fluid principles; and therefore ſooner reſolve to their firſt materialls. Doe we not ſee that though ſome bee ſuffered like ripe fruit to remaine on the tree till the fall, to live till they be old; yet how many be cudgeld frō the tree, ſnatcht away by death in the very prime of their dayes. Was not *Herod* wounded deadly in the midſt of his pomp and

Nil certius morte, horâ mortis nihil incertius.

and pride by this meſſenger. Surely had hee then been a painting of himſelfe as many of our Ladyes doe, death would ſoon have ſpoyled all his colours. Luke 12. 10. How ſoone did that covetous muck-worme in the Goſpell? that thought by his wealth to purchaſe heaven on earth, heare that ſad knell ringing in his eares; *this night ſhall thy ſoule be taken from thee.* His day of pleaſure is ended, and the night of everlaſting ſorrow ſupprizes him. Vexation treads on the heels of vanity. That when pleaſure like the ſunne hath run her courſe ſhe ſets (unawares) oft-times in a diſmall night of paine. Let the uncertainty therefore of our ends cauſe us to bee prepared for them. Wee know not how ſoon the great Iudge will appeare in the cloudes to call us to a reckoning, let us take heed of being found wrapt in a cloud of dark ignorance and blind ſecurity. Wee muſt know that cloud will diſſolve ours, and lay us open with our ſinnes to the view of men and Angells. Let us be carefull to make all now even with God. And as *Alcibiades* told *Pericles* when hee was troubled with ſtudying how to give his accounts, that if he would be ruled by him he ſhould rather ſtudy how to give no account at all. So ſay I, let thy whole endeavour be now employed in advancing the honour of thy God, that hereafter he cannot call thee to an account, becauſe here thou haſt his acquaintance given thee which will fully ſatisfy his demands hereafter.

Extremum gaudij luctus occupat.

2ly. The hazzard and danger we are lyable unto in being unmindfull of death; Which is no leſſe then

to

to be tumbled into eternity of torment, with devills and damned reprobates. For upon every moment of time depends eternity, either our everlasting woe, or everlasting welfare; and if wee should bee swept away before we thought on our ends, what horrour and vengeance would supprize us. Yea wee should then undergoe both the punishment of losse, and sense, and bee banished from the glorious presence of our gracious God, and cast into unquenchable fire; there to feele nothing but continuall cruelty exercised both against body and soule, by malicious devills without the smallest intermission or ease. As therefore we tender the good of our soules, so let the danger we are lyable to by being unmindfull of our mortality prevayle with us to prepare for our latter end.

Aliquibet momento pendet æternitas.

3ly. The happines we shall enjoy in being mindfull of our mortality; we shall hereby become to bee placed in the highest honour, even to set with Kings and Princes, to live in the largest kingdome, even the kingdome of heaven, to inherit the durablest riches where neither moth nor rust can corrupt nor theeves breake thorow nor steale. when once wee arrive here wee shall hunger no more, nor thirst no more, neither griefe nor sorrow shall possesse our soules, but all teares shall be wiped from our eyes, all feares taken from our hearts; and nothing but joy and peace, but love and goodnesse shall encompasse us, and that not for a day, or an houre, or an yeare, but for eternity. The sense of this happinesse

ſhall never have an end. But after that we have finiſhed our courſe and kept the faith, we ſhall be crowned with righteouſneſſe which is the ample reward of our holy endeavours. And brings me now briefly to the laſt concluſion. namely

Doct. 3d. That if we fight couragiouſly our endeavours ſhall not be fruſtrated. God will give vs *a crowne of righteouſneſſe.*

In the ſervices of men it oft-times falls out that many for the good endeavours and carefull employments in their maſters buſineſſes are ſo farre from being rewarded according to their demerits as that they are not regarded by them. They fiſh faire but in the end catch nothing worth acceptance; they have their labour for their paines. But it is not thus in the ſervice of God, he is ſo far from not regarding his ſervants as that he doth moſt liberally extend his hands of bounty towards them farre beyond, ſhall I ſay their deſerts? (I know they have none at all; their well-doings extend not to
Pſal. 16. him, as *David* ſpeakes, doe what they can, they are unprofitable ſervants) but farre beyond their deſires, for ſuch things which neither eye hath ſeen, nor eare heard, neither can it enter into mans heart to conceive what God hath prepared for them that feare him. which point is both pregnantly and clearely proved in ſcripture. *The tree of life* which is in the midſt of the Paradiſe of God is promiſed to *Ephe-*
ſus. To eat *the Mannah that is hid*, and *a white ſtone*, and in that white ſtone *a new name written in it*

which

which no man knoweth ſave him that receiveth it, is promiſed to *Pergamus*. *Power over nations* is promiſedto *Thyatira*. *while Arras* is promiſed to *Sardis*,to be *a pillar in the Temple of God* is promiſed to *Philadelphia* if they remaine conſtant in their profeſſion. And if *Smirna* be faithfull unto death ſhee ſhall bee ſure to have a crowne of life. As *Ioſeph* ſaid of *Pharoah's* dreames,both *Pharoah's* dreames are one. So it may be ſaid of theſe promiſes they are one, pointing out unto us one and the ſame thing, the ample and gracious goodneſſe of God both in reſpecting and rewarding the painfull labours of his children. A paralell hereof is that of *Solomon Prov.* 11. 18. *The wicked works a deceitfull work,but to him that ſoweth righteouſneſſe ſhall be a ſure reward.* Hence this came to bee a concluded point and out of queſtion in S. *Pauls* divinity. That when the ſunne of his life was at the point of letting, he doth upon conſideration hereof comfort himſelfe in this chapter: yea when hee was ready to bee offered (as he ſpeaks) and the time of his departing drew nigh at hand; This was his Swan-like ſong, *I have fought a good fight I have finiſhed my courſe.* &c.

Vſe. 1. This may ſerve in the firſt place to comfort the faithfull,and courage them in all their proceedings,who endeavour to feare the Lord in all ſincerity and truth. They may from hence collect unſpeakeable comfort to themſelves, there is not one prayer they make, not one chapter they read, not one Sermon they heare, but ſets them forward for

h eaven, and enlarges their future happineſſe. What ſhould more comfort them then to enjoy a crowne; to which they being as heires muſt needs tranſport their thoughts beyond all admiration. It is reputed among men no ſmall honour to be called to the royall race any way, either by conſanguinity, or affinity. Hence is that of *David* 1. *Sam.* 18. 23. *ſeemeth it to you a light thing to be a Kings ſonne in law.* How much more then ſhould it comfort the faithfull, that they are of a kingly race and a royall kindred. God himſelfe who is the King of Kings, and Lord of Lords, he is their father and they his ſonnes, and ſo are thereby become heires to this crown of righteouſneſſe which S. *Paul* here ſpeaks of. Comfort then your ſelves ye beloved of the Lord, let nothing daunt or diſmay you, neither the forces of the world, nor the frownes of the wicked, the policy of the devill, or the feare of death; but know that if you fight valiantly and keep the faith, there is comfort enough to recompence all your labours in this *crowne of righteouſneſſe.*

Vſe. 2d. Let this then exhort us not to be weary in well-doing, but with that good woman of *Canaan* cry and continue in crying, be ſtedfaſt and unmoveable, alwayes abounding in the work of the Lord, ſeeing your reward is ſo great if yee continue to the end. Be not like him who in his devotions was wont to ſay the firſt day *Gloria patri*, the ſecond *filio*, the third *ſpiritui ſancto*. Doubling over his Oriſons, and no whit further he was at the

yeares

yeares end then at the beginning; but labour to goe forward in the wayes of obedience. If here you faint your losse will prove great, for you looſe no leſſe then *a crown*. Which is not a voluptuous crown of Roſes as wiſdome ſpeakes, nor a crowne of pride to which a woe belongeth, as *Eſay*. 28. Nor ſuch a crowne which is ſet upon the heads of Dragons and beaſts in the *Revelation*, and ſo *Corona vitioſa ruinoſa* as one ſpeaks, nor yet as the *Poets* crownes of Lawrell and Ivy litle better then weeds which wrapt about *Ionah's* head, traſh of no valew. And as our Saviour ſaid that his kingdom was not of this world, ſo theſe crownes are none of his crowns, but a crowne where death hath no claime, a crowne where danger is not incident, a crowne not encompaſſed with croſſes, but a crowne enriched with everlaſting comforts. O labour then to fight valiantly for it, be not faint-hearted.

In *Gideons* army all faint-hearted ſouldiers were commanded to ſtay at home. No cowards ſhall ever obtaine this crowne. It is a ſtrange thing to conſider how inconſtant chriſtians are in ſeeking this *crowne of righteouſneſſe*, ſome are of many minds, many moods, now forward, then backward, full of motions and commotions, ebbing and flowing like *Euripus* ſeaven times a day. Some are neither forward nor backward neither ebbe nor flow like *Mare mortuum*, but are betwixt the religious and irreligious juſt ſtanding water. But theſe like cowards goe back, fall off in the day of battaile. I meane at the day of

death when Satan doth double his forces. As the
1. Kings. 22. king of *Assyria* charged his captaines to *fight neither with small nor great save only with the King of Israel.* So the Prince of darkneſſe commands the leader of his troupes, and thoſe that ſtand at the head of his company, his maſter-temptations not ſo fight againſt any vertue ſmall or great; but continuance in goodneſſe *quam ſolùm novit coronari.* Vpon whoſe head he knowes the crowne muſt fall. Then hee beſtirres himſelfe not only becauſe he knowes his owne time is but ſhort: but becauſe he perceives ours to bee ſo. Therefore he doubles his forces as if he ſtill meanes to make the laſt conflict the foreſt, reſolving to ſet all at the ſtake and either now to winne or ſit downe with loſſe and deſpaire. Oh how ſhould we now labour then to procure a true faith; and having got it to keep it: that ſo our common enemy may not beat off our conſtancy in fighting under his colours who in the end will ſurely crowne us. We know eternall life is not given to all, for then we would all preſume; nor to none, for then wee would deſpaire. But *vincenti dabitur, to him that overcometh, he that fighteth the good fight of faith*, as S. *Paul* did in the text: and as our gracious ſiſter this renowned Gentlewoman hath done: whom you now ſee to have *finiſhed her courſe*, and whom as hereafter I ſhall declare hath *kept the faith.* Let this then teach thee to be valiant unto the laſt minute. The eye of the captaine the Lord Ieſus is upon thee if thou faint to cheare thee, if thou fight to ſecond thee, if thou con-

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quer to crowne the, as he did S. *Paul* in the text who being confident of the ſame did thus conclude with himſelfe, *I haue fought &c.* And ſo I am come from the text to the occaſion.

The death of man in generall is able to make our ſorrowes runne, what pitty is it, that hee that even now was *Monarch* of the ayre, to breath where he liſted, ſhould ſuddenly haue his lungs ſtopt with duſt, and bee lockt up well-nigh for ever in the breathleſſe earth. That he that kept the beſt cõpany with men, ſhould forthwith haue no better companions then wormes. Certainly if wee could blow up this powder into our heads it might awake our ſouls from ſleeping in ſecurity; eſpecially if we take up this conſideration withall, that the ſame death that ſlew our worthy ſiſter here may next tread upon our own heeles.

But aboue all things me thinks this ſhould prevayle moſt with us, the death of the faithfull Saints of God. Which as it is precious in Gods eyes ſo the more pittyfull for us to behold. Whẽ an ordinary perſõ breakes ranck and dyes there falls *a vapour*, but when a godly perſon dyes there falls *a ſtare*. When the *Iſraelites* ſhook of *Ægypt* and departed, they rob'd the *Ægyptians*; and when a good perſon ſhakes of the world ſhe robbes the world. Such was the death of this thrice worthy and ever renowned gentlewoman, whom death too ſoone for us, though too late for her ſelfe hath with an *Habeas corpus* removed into another world. I know it is an

uſuall

usuall custome upon such solemne occasions as this, to receive the worth of such persons as wee know both in life and death to bee truly commendable. And to warrant our actions, wee have Gods word to second us, who as he would have the name of the wicked to rot, so he would have that the memoriall of the righteous should remaine for ever. On which ground I am the more bold to blaze her worth, the commemoration whereof as it is profitable to posterity, so is it likewise acceptable and pleasing to God, who in the fame of his *Saints* is chiefly honoured as the sole Author of every good and perfect guift. Their lives are as lines by which we may leade our owne. And as *Polybius* wisely observeth; there is not a more expedite way to instruct us and to stir us up unto a good life, then by observing the sincere piety of faithfull persons whom the Almighty hath been pleased to gather to himselfe. We are not easily moved by precepts, examples are more prevalent, practise having proved that facile in performance, which to our sluggish dispositions, by precept only, seemed very difficult. therefore,

Iam. 1. 17.

Polyb. hist. lib. 1.

Vt qui præceptis non accendimur saltem exemplis incitemur. Greg Mor. l. 9. cap. 3.

That God may have praise and we reap the profit of an excellent patterne, I shall adventure as well as I can to shew forth Her honour whom I know to be every way truly honourable. But before I make my words good, let your beliefe goe along with me to remove all prejudiciall conceits. For I doe sincerely confesse, I shall not out of privat affection prejudice the truth. For though Her memory be deare

to

to me (as the reliques of our loving friend are wont to be,) yet truth muſt ſtill be dearer, and *love it ſelfe rejoyceth in the truth.* Let others if they pleaſe imitate bad lawyers, who for their fees will plead and commend any cauſe. For my owne part, my conſcience is not of ſo large a ſize, neither will I extend it further then her worth and goodneſſe ſhall bind me. 1. Cor. 13. 6.

We will beginne therefore in the firſt place from whence ſhe took her beginning, at her birth and pedigree. She was cut out of no meane quarry. It was a cuſtome amongſt the *Indians*, ſayes *Phyloſtratus*, after the death of any worthy perſon to inſcribe his acts upon the dores of his houſe for the ennobling of his iſſue. So it was ever eſteemd no meane bleſſing to be well deſcended. And ſurely if I ſhould take upon me here the part of an *Herald*, & in imitation of them write upon the doors of her houſe her deſcent both by father and mother, I could eaſily derive her (as you know better then my ſelfe) deſcending from Honourable, Right Honourable, and truly noble blood. But what is greatneſſe without grace, or honour without goodneſſe, but as the Cabanet which wants the Iewell; or the Caſket that is empty of gold. It is the greateſt infamy to bee like unto hills, the higher the barrener; when wee ſhould be as Diamonds, the bigger, the better. But ſuch was not this vertuous gentlewoman I may ſay of her truly in the words of the Apoſtle, *ſhe was fruitfull in good works.* Theſe ſhined in her devout ſoule like heaps of Diamonds in rings of gold: being the Cha-

racters of true nobility did declare to the world her descent from the royalleſt blood, the great King of heaven. It is Godlines that makes us truly great, and though wee bee never ſo much honoured amongſt men on earth, yet if we be not Gods favourites we dye in infamy, and our very names ſhall rot. But enough of her birth which wee all know was honourable.

Let us come in the next place to her life, ſhee had (as we all now have) A courſe to finiſh, but this is her happineſſe, her journey is at an end, our miſery, we are ſtill a travailing towards it. Shee hath that in fruition which we only yet hope for, even this *crown of righteouſneſſe* in the text. Now if the world enquire how ſhe hath got it, or the way ſhe took to obtaine it. I anſwer in the words of S. *Paul*, by *fighting a good fight and keeping the faith*. She was a right conſtant heavenly warriour, that at the concluſion of her dayes, not three houres before that laſt one of her death, I found her to have her weapons in readineſſe. *Knowledge*, *Courage*, *Love*, and *Power*.

Firſt *Knowledge*, which by continuall practiſe from dayly reading of the word ſhe had procured. Shee did not like *Martha*, encomber her ſelfe with wordly buſineſſe, but with *Mary*, did chuſe the better part. And this did her dayly practiſe declare, whoſe conſtant courſe was foure times in the day to ſet her ſelfe a part for the ſervice of her God. So that I may ſay of her, as it is ſpoken of devout S. *Hierome*, ſhe lived every day as her laſt day. And thus labouring

ring to encreaſe in knowledge ſhe did attain to no ſmall meaſure of it; for a litle before her death when I began to tell her of Satans wiles to beat us off from being confident of Gods favour when wee were in the weakeſt ſtate to reſiſt him: with much confidence ſhe returnes me anſwer in that comfortable expreſſion of S. *Pauls, Rom.* 8. *I am perſwaded that neither death, nor life, nor Angells, nor principalities* Rom. 8. 38. 39 *nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate me from the love of God which is in Chriſt Jeſus our Lord.* Thus word for word as ſtrong as ſhe was able a litle before her diſſolution expreſt her ſelfe. Neither was this perſwaſion grounded on a generall knowledge which is a common guift, but on a practicall, experimentall, and ſaving knowledge, which none are enricht with but ſuch for whom God hath layed up *a crown of righteouſneſſe.* There are indeed a generation of men and women that pretend much knowledge, but in her it was reall, not in pretence. Shee was none of thoſe talking *Ladies*, whoſe Religion appeares onely in the tongue. But ſhee was more for good works then words. Much like unto that worthy woman the mother of S. *Greg: Nazianzen* of whom it is ſaid, that had ſhee an Ocean of wealth ſhee would have emptyed it all into the bellies of the poore. So I may ſay of this vertuous Gētlewomā, there was an Ocean of pitty encloſed within the compaſſe of her heart, and when any poore neighbour ſtood in need

of her bounty, ſhe gave moſt liberally to them. And all this did ariſe from her knowledge, who knowing that the ſmalleſt releife given to the diſtreſſed members of Chriſt, ſhould not paſſe unrewarded at the laſt day.

2ly. As ſhee did abound in *knowledge*, ſo with *Courage*, for though death, which to nature and ſenſe is ſaid to bee the moſt terrible of terribles, yet the thought of it did not any way daunt her ſpirits. She could with boldneſſe looke death in the face, which when ſhe was put in mind of the approaching hour, thus heavenly expreſt her ſelfe, that *howſoever God was pleaſed to diſpoſe of her, whether for life or death, like a couragious chriſtian ſhe concluded ſhee ſhould bee the Lords*. Reſolving like *Iob* to undergoe affliction patiently, and with S. *Paul* to ſuffer death willingly, if the Lord be ſo pleaſed or hath appointed it. Now would you know the reaſon of this courage? It was that holy practiſe of her life: whereby continuall purging and embracing all gracious opportunities of hearing the word preached, ſhee did ſo dayly renew her covenant with her God, as that hereby the ſting of death being taken away it could not any way affright her. A rare patterne for the greateſt Ladyes to follow, whoſe life if they did but ſeriouſly conſider, would confine themſelves more unto their cloſets to meditate on God and goodneſſe, then now they looſe time in their chambers, in contriving of faſhions and following the vanities of this ſinfull world. Oh remember you great ones of the

world,

world, that you are but duſt, and you know not how ſoone you may bee reſolv'd to your firſt principle which is duſt. Now if in the midſt of your worldly pomp and honour you ſhould ſee death appeare unexpectedly, as *Belthazar's* hand-writing did on the wall, before you had made your peace with your God, how would it make your joynts to tremble; how would it fill you with horror and amazement: eſpecially to thinke that you have ſerved no other God but your pleaſures, you never ſought after that which would have made you truly honourable. Surely if theſe ſerious thoughts could but poſſeſſe your ſoules with this vertuous Gentlewoman, you would turn your times of playing into praying; and by making the word of God your delight, would endeavour (with this now glorious Saint,) to procure the aſſurance which at the finiſhing of your courſe would make you *more then Conquerors through the Lord Ieſus Chriſt that loved us.*

3ly. She was armed with *Love*; in reſpect of which vertue I may ſay of her, as *Solomon* ſpeaks of the good woman *Prov.* 31. 2. *Many daughters have done vertuouſly, but thou ſurpaſſeſt them all.* Her goodneſſe in this particular was in the ſuperlative degree before many others of her quality; which will amply appeare in the ſeverall ſtreams of affection which flowed from that fountaine of love in her heart. For firſt if you will view it as it apppeared towards her her husband, and ſo you ſhall find it ſtreame forth in abundance. Being as moſt reall ſo moſt diſcreet,

hence in the whole course of their lives, so long as they lived together, they so loved that the smallest discontent was not found to prejudice each others affection. A rare president for most married women, who through their indiscretion it oftentimes falls out that small jarres break forth into great quarrells, yea I had almost said to the separation of conjugall affection. Let such remember here is a wife worthy their imitation, who by the sweetnesse of her disposition, the amiableness of her person, the meakness of her behaviour, the resplendant vertues that she was adorned with, did so comply with her husbands disposition, that shee may shine as a rare patterne to light others in the like way to practise. 2ly. if you will view her *Love* as it streamed forth towards Gods ministers: and here it appeared very great. For of Her, herein I may truly say with S. *Paul*, she did *highly esteem of them for their works sake*. She was none of those proud Ladyes, that love to see Gods Ministers stand at a distance from them, least they melt the paint of their faces with the heat of reproofe. But so meek and humble was she, and so willing to give care to heavenly instructions, that now she reaps the fruits of those coelestiall comforts which are conveighed unto the soule by the word of grace. 3ly. If you view Her *Love* as it ran forth to relieve the members of Iesus Christ it here appeares great also. She was in this particular like another *Dorcas* towards them, full of good works, feeding not only their bellies, but also cloathing their backs,

backs, releiving them bountifully, maintaining them liberally. So that by Her love they were enabled to live of themselves, who before were not able to maintaine their owne charge. So abounding in good works was this woman, that though Her death be Her owne greatest gaine, yet to many objects of pitty will prove the greatest losse. Lastly, I may not forget that streame of *Love*, which did most nobly supply the necessity of Her old servants. It's a thing litle thought upon by many great persons, who out of conscience should consider, and provide for their old and faithfull servants. Wee may not wonder to see young serving-mẽ to become old beggars; when they meet with such unconscionable masters, who often-times instead of rewarding them will take occasion to cashiere them; and well may they then beg, who are not able to worke for themselves. But this vertuous person was never of this temper, but as ever, so especially at Her death did liberally provide for them. And gave them severall Legacies to augment their stock they had gotten in Her service. Who as herein they shall have cause to remember Her *Love*, so especially Gods goodnesse in placing them under so gracious a Mistris. Thus you see what an Oceã of *Love* possest this vertuous soule. And as she was arm'd with *Love*, so in the last place with *Power*. God being infinitely gracious to her, in enabling Her to resist, yea overcome the enimies of Her salvation. Trampling the world under foot, as unwilling ot give any thoughts thereof, the smallest entertainement.

Her

Her affections were placed according to the ... of the ſoule, onely on things above. Though ... might labour to tempt and move Her to diſtr... thoughts, yet all was in vaine. For God ha... enricht Her ſoule with the aſſurance of his fave... that the gates of Hell could not prevaile aga... Her, ſo infinitely filled was Her divine ſoule ... heavenly raviſhments, that whiles ſhee was ... to ſpeak, uttered nothing but coeleſtiall ejaculatio... and when ſhe was deprived of that benefit, lifted ... Her hands, which were the Indexes of Her co... praying; and thus having fought a good fight, ... finiſhed her courſe, kept the faith, ſhe is now ... tainer of that *Crowne of righteouſneſſe* which S. ... here ſpeaks of, which crowne the Lord of his ... nite mercy give us for his ſonne our Saviour ... Chriſt his ſake, by whom alone wee are more ... Conquerours. And to whom with the Father ... the Eternall ſpirit, Three perſons, one immor... and everliving God, be aſcribed as is moſt due, ... all honour, and glory, power, praiſe, ... might, majeſty, and dominion, ... now and for evermore ... AMEN.

FINIS.